

# POLAND

Walesawia declared the country  
the 30th of April. Great numbers

of Polish refugees have

been admitted into the

country by the British

Government. The

DEFECTIVE ORIGINAL

N.E.A.S.  
from  
POLAND

Recd from Dr. Schlesinger Sept 27th 1813.

Dr. Schlesinger  
of the Royal Society  
of London  
has the pleasure  
to inform you  
that he has  
been appointed  
a member  
of the Royal  
Society  
of London  
for the year  
1813.

Dr. Schlesinger  
will be pleased  
to receive  
any  
communications  
from you.

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To the Right Honourable, Lord Bruce, Baron of Bystart,  
and onely Sonne to the Right Honourable  
THOMAS EARL OF STIRLING,  
Esq; with all possible Happynesse,  
Right Honourable,

I havee set down here in the Frontispiece of my Recorde, first for  
I cane conuenientest place in my affection, an armes of God which  
graceth me a more than ordinary person of my Image & Likynspeake  
with none. Plaistered wch of YAGE & what Yerme & what Endorsement say  
ther of her, markes or Tinctures. Finally other Particulars of her  
lency can make men stolt Honourable or Earle, and especially happy  
in Heaven, whiche doth me shame in your lordship in the fullest measure  
so farre as your condicione and yeares can be capable of: insomuch that  
if it please the Lord, to addde yeare unto your life, as hee hath gifts  
unto your person, a farrre more radient then your selfe, I conjecture, in  
our age will scarcely appear in our Brittish Firmament: moreover,  
your Lordship may justly challenge the first fruit of my publike la-  
bours, verayfie thid the 17th instant, by my ministeriall studis in  
your Honourable empire, under your Right Honourable, most pious,  
Euerlastynge & well-tempered countenance to bee transmised, Grandmother,  
Magdalen, Ladie Bruce, where I have bee an eye-witnesse of your  
clement condescension ad imis, as I may say, incalculable, from your  
very infancy, and where I have often observed, the well vigilante, and  
religious care of your Right Honourable Radyng, in your vertuous  
education, which to this day doth most spectably appeare, as a pattern  
of imitation to all the Nobles in the Land.

Geo.

DEFECTIVE ORIGINAL

God therefore will I beseech you, and I beseech you with your Honour, continue that course, in these paths of Virtue, which you have begun to tread; especially seeing you have already made so good a progresse, for *Piemidum tacti, quibone coepit, habet*.

And you shall find, that although the way be shrewd, yet the  
shall be Honourable, that places which you now hate, and have taken  
to please your terms God, and your King. Honourable Reasons shall  
produce upon you at length, not only the favour of God, the love of  
your Sovereign, commendation of your equals, & praise of all good men,  
but also contentment to your mind, peace unto your conscience, pro-  
tection to your person, a blessing unto your estate, and a sweet relish to  
all the honours, wealth, and pleasures which you shall afterwards en-  
joy.

which that you may do, I shall never be wanting in my assis-  
tance, to implore the gracious assistance of that Father of Israel, the  
watchman of Israel, to double his spirit upon us, and therefore ever see  
you, for good sake present with you, to guard you in his Providence,  
guide you by his counsels, and when he has given us salvation from  
slavery with honours and pleasures denominated truth, life, health and  
joyes and happiness eternal. So prayeth me, and will remain to be repre-  
sented as he is, in a long age yet to come, and in all ages to come, as  
my dear and dearest son, who I am always to him.

One of your Lordships most ancient and  
diligent, and  
most  
affectionately devoted Servants  
John How, old Master of the Royal Exchange  
and  
of  
the  
Royal  
Exchange,  
London,  
1647.

**DEFECTIVE ORIGINAL**

A  
**True Description of the present estate  
 of the Reformed Protestant Churches  
 within the Kingdome of Poland, &c.**



The industrious policy, or rather politick industry of the Roman Clergie, for advancing their cause, and promoting the Papistical Hierarchy, is as much (if not more commendable) then was that of the unjust Steward, Luke 16. 8. did it not crosse the word, or Law of God, (which is the rule of righteousnesse) and breake the bond of charity, which is the complement and perfection of that Law. For what pains doe they not take? How doe they stretch their wits? What Countries peopled, or worthy to be knowne or inhabited, have they not peragrated? to accomplish their desigues, and zealous (if I may so call them) devotions.

So that if their cause were good, and their laborious indeavours to manage that cause guided by a good Spirit, or squared to the rule of Justice, they should certainly be no lesse then that which they call themselves and pretend to be, (namely) The onely true Catholike Church of Christ, that Royall Priesthood, and chosen Generation mentioned by the Apostle Peter.

But true wisedome (which is from above) is onely justified by her children, who doe judge and estimate things, (especially in matters of Religion and Divine worship) not as men value them, but as God esteemeth them. For God seeth not as men see; man oftentimes (by reason of the corruption of his heart, weakenesse of judgement, per-

(11)  
version of will , and imperfection of knowledge , and understanding) may both deceive & be deceived , but so can-  
not God , who being all eye , estimateth and knoweth all  
things perfectly , and essentially , ( as they are ) as having  
within himselfe the expresse and true paterne and Ideas of  
all things that ever have beeene , are , or shall be .

That therefore men , ( I meane onely Christian men who  
are within the Pale . of Gods Church ) may be the better  
settled and persuaded in the truth of that Religion which  
they doe professe . It will be most necessary and profitable  
for them , to take speciall notice of some markes and sym-  
ptomes , whereby the true and orthodoxe Religion or  
Church of Christ may be distinguished and discerned  
from all false , Antichristian , phanatical , invasions , tra-  
ditions , enthusiasmes , and in a word , from all hereticall ,  
pragmaticall , schismatical or diabolicall opinions , ima-  
ginations , doctrines and professions in the world : which  
for brevities sake , and that I may sooner come to my in-  
tended scope , I will onely at this time name , leaving the  
more large explication of them unto some other Treatise .

1 The first is the purity , or rather ( as I may say ) the  
spirituality of a Religion , as it is cleansed from the drosse  
of externall ceremonies and exorbitant superstitions , for  
Almighty God loveth best that Religion or manner of his  
worship , which is most like himselfe , and agreeable to his  
word , who being a Spirit , will be worshipped in Spirit  
and truth , the more therefore that a Religion hath of out-  
ward and gaudy Pompes and Ceremonies ( to dazzle and  
delude the fancies , eyes , and affections of the ignorant and  
simple ) it is the farther from the nature of God , the more  
contrary to his will , it hath more drosse , and is the more  
to be suspected of falsehood , and to be Antichristian and  
idolatrous .

2 Secondly ,

2 Secondly, the more that the groundes, doctrine, discipline & tenets of a Religion, are adverse or to do crosse the corruption of nature, the impurity of mans life and manners, the fulfilling and executing of a mans own excessive lusts and desires, I say, that that Religion is the more like to be orthodoxe and sound, my reason is, because God(s being of pure eyes, with whom dwelleth no iniquitie) is a God of order, both inwardly in respect of himselfe, and outwardly, in respect of his creatures, inwardly, in respect of himselfe, there is a prioritie of order of the Father before the Sonne, of the Sonne before the Holy Ghost; outwardly, and in respect of the creatures, God made all things in order and measure, yea in such order and measure, that each creature keeperth its owne course and station, (I speake not in regard of corrupted, but created nature) for the mutuall comfort and conservation one of another: the more then that we crosse order and measure, the more I say that wee are excessive and exorbitant in our affections and actions, especially in matters & exercises of Religion and Divine worship) the greater cause have we to suspect our selves, and that Religion which we professe, or which teacheth or warranteth us so to doe; for what is sinne, but an obliquity in our affections and actions, and what is holiness, or true Religion? but a conformity and rectitude of both these being suitable to Gods revealed will, which is the rule of righteousness; that Religion therefore, whose doctrine teacheth us most conformitie and rectitude in our affections and actions to Gods word, must of necessity be a true and sound Religion: this is the second.

3 Athirde marke of true Religion is, when the doctrins, & practice thereof doe tend more to the advancement of the honour and glory of Christ then our owne worldly or private profit and advantage, and when they doe affect us

( 4 )

with a sense & feeling of our owne wants and unworthiness , so that weare ready to say ( not with the Pharissee , I am not like this man , I have done thus and thus ) nor with the Papist , I have performed this worke of condignity , that of congruity , a third of supererogation , by the working or doing whereof , I have deserved eternall life , both for my selfe and others ) but rather confess with the Apostle , *Nos sunt condigne* , these our momentary sufferings are not worthy of that glory that shall be revealed , and with that good Martyr , onely Christ , onely Christ , or with that worthy Father , *Meritum meum miserationes Domini* , onely the Lords mercies are my chiefeſt merits .

4 Fourthly , that is surely a ſound and warrantable Religion , wherein moſt comfort is afforded and miniftred to a diſtrefſed and perplexed conſcience , through the auſſured confidence of Gods love in our owne Elecſion , eſpecially at the approach of death . For ( whereaſ ſome falſe and pretended Religions , for ſiniftrous and bad ends , teac̄h , that it is great and darmnable preuumption , to beleeve or be certaiinely perſwaded , that God hath elecſed us to ſalvation , or that wee can haue in this life any cer‐ taine feeling of Gods love in the pardon of our ſinnes ; True and pure Religion exhorteth us with Saint Peter , to give diligēce to make our owne calling and elecſion ſure , & no wayes to doubt , but to beleeve , ( for he that doubteth beleeveſth not , and maketh God a lyar ) to beleeve I ſay , and be perſwaded with Saint Paul , that nothing can ſeparate us from his love , but that Christ ſhall bee both in life and death our advantage .

5 I could alſo mention a fifth marke of true Religion , which is this , namely when the principles and doctri‐ nes thereof doe not onely teac̄h , but move the professors thereof ( although , in reſpect of persons innumerable , yet in

in respect of opinion and affection, to be as one man, when of many hundreds or thousands of men and women that assemble themselves, and enter into the place of Gods worship, the habitation of Gods Houle, it can be said as it was of these in the Primitive Church ~~men~~ <sup>men & w<sup>m</sup></sup>, they all entred into the Church, as one man; but because I am to speake more largely of this point about the end of this Treatise; and I am loath that my City should, as they say, runne out at the gates, or my preface prove larger then my History; Let these few p<sup>s</sup>ages serve to assure the Reader, that such (as is premised) is our Religion, ours, I say, defended and taught in this Angelike Monarchy, the do<sup>c</sup>trines that wee doe maintaine, the truths that we doe beleeve, and the Circumstances, which I w<sup>uld</sup> at this time commend to the serious observation of all my brethren and Countrie-men, especially to these that are addicted to the Roman Sea, within the Kingdome of *Great Britaine* or elsewhere, to the effect they may (not onely apprehend and perceivé) the true and solid grounds, which our Religion and Ch<sup>r</sup>ch is built upon, which is not the person, or succession of one particul<sup>r</sup> Peter; but the doctrine and faith of many thousand *Pauls*, or parvuli Christi, even of all true Christians, who by humilitie and faith, depend upon the merits of the Sonne of God, and the gracious promises revealed in his word, or inspired Scriptures which were given unto men, not by men, not by any humane tradition or invention, but by Divine inspiration being profitable of themselves, through the working of the Holy-Ghost, to instruct, reprove, correct, and make the man of God perfect, vise unto salvation, and furnished unto every good worke; But also behold and know the sandy foundation of the Romish Ch<sup>r</sup>ch, and all other pretended, frothy, hereticall, fantasticall, phanaticall, schismatycall fr<sup>t</sup>ious and factious,

Idolatrous and superstitious Religions in the world, which  
is no other but quircks and tricks of fleshly, worldly and  
naturall wisedome, not able soundly and savingly, to per-  
ceive the things that are of the Spirit of God, yet permit-  
ted by God to remaine in his Church, for the correcting,  
disciplining, and exercising of his militant members, who  
without such things would freeze to death, and settle them-  
selves upon the lees of naturall corruption, and like an  
Oxe to the slaughter, runne on with others, and precipi-  
tate themselves in that broad way that leadeth to destruc-  
tion.

And likewise in the third place, with griefe of heart be-  
moane the intollerable pride, insatiable avarice, unlimited  
ambition, unquenchable malice, hatred and tyrannie,  
which the Romanists doe exercise, and where-with their  
chiefe Prelates, Doctors and ghostly Fathers doe burne  
against their innocent, orthodoxe, and reformed brethren,  
and whereby they would ingrosse unto themselves, (where-  
soever they take footing or beare sway) all power, autho-  
rity and priviledges, as well in Civill as Ecclesiasticall  
affaires, fearing and sparing no lyes, reproaches, calum-  
nies, perjuries, murthers, which, either the devils malice,  
or mans wickednesse can invent, for accomplishing their  
Politick designes, and Machiavel-like machinations,  
against all their opposers.

The truth whereof wee shall see to appeare plainly, (as  
in many other parts of *Europe*, whereof also I suppose,  
this Kingdome cannot be insensible) so especially in the  
Kingdome of *Poland*, and more particularly in the great  
*Citty of Vilna* or the *Wilde*, the metropolis of *Lithuania*,  
a Citty for sumptuous Churches, faire buildings, multi-  
tude of people, frequency of commerce, and in a word,  
abundance of all good things, (except liberty of con-  
science and true Religion) little inferiour to the Citty of  
*London*

*London*, being situated in the heart or center of seven or eight ancient Kingdomes, now annexed and allied to the Crowne of Poland, and namely, *Lithuania*, *Samogitia*, *Courlandia*, *Livonia*, *Alba-Russia*, *Prussia*, and *Masovia*, neere unto which City, the Author hereof hath ministred these three yeares last past, to a Congregation of Scots and English within the Towne of *Kydan*, which belongeth unto that most famous and Illustrious Prince, and chiefe Protector of the Reformed Religion, *Ianissiu Radzivil*, Duke of *Birz* and *Dubinka*, Prince of the sacred *Roman Empire*, Lord high Chamberlaine of the great Dukedom of *Lithuania*, Administrator of *Mohilowis*, Goverhour of *Kassmerski*, and *Kameninski*, &c. Who in anno 1638. with the approbation and content of a Synode holden at the *wilde*, received him into the number of his stipendiary Ministers, as appeareth more at length by his Certificate.

This great City aforesaid, is the Tribunall, or place of Justice for the said great Dukedom of *Lithuania*, having a great University, of almost an innumorous multitude of Students who resort thither for learning, and education, especially in the Romish Religion, from all places and corners of the Kingdome, and who doe replenish as it were, or rather pester the whole City. There be also therein many Religions professed and tolerated, whereunto also belong many Churches and places of Divine worship, as a Synagogue to the Jewes, whereof there be many thousands in that City; a *Ruthenian* Church to the Russians; a *Mahometan* Church to the Tartarians; a Chyrch to the Lutherans; all which doe enjoy their exercises of Religion without trouble or interruption; These all being (in respect, either of Idolatry, superstition or errors, in league and consanguinity joyned with the Papists) whereof the maine body of that City and Kingdome doth consist.

Now

Now amongst the rest, and a little before the decease of the Illustrious Prince Duke Christopher Radziwil, of most honorable and blessed memory, who departed this life in the moneth of August 1640, at his Palace in *Vizovice*, and was most magnificently buried at *Vizovice* twenty miles distant from the aforesaid Citty, in the great Dukedom of *Lithuania*, upon the twelfth of February last, whereof the Authour was an eye witness; a little I say before his departure, there was also within the aforesaid Citty, a faire, spacious, and strong Church which belonged to the Protestants, whom they call *Calvinists*, and whose Church by the Romanists is termed in derision by the name of *Zbor*, or Congregation, whereunto also is adjoined a Dutch Church, both built of freestone, and environed with a high, strong and thick stone-wall, guarded also with a garrison of Musketiers and Souldiers, whom the aforesaid Prince continually kept in pay for the safety of the said Churches and Professors. These two Churches were situated within the heart as it were, or middle of the City, and were invested with many priviledges and liberties, as any Papist Church in *Poland*, which were also established and confirmed by many Kings and Parliaments successively unto these two Churches, (the one Polish, and the other Dutch) belonged three Ministers, the two Polish Ministers were, Master *Balthazar Labenski*, and Master *Zewski*, the Dutch Minister Master *Andreas*, who were assisted by *George Hartibius*, Rector of the Protestant Colledge, a man of sound learning, and unspotted conversation, as appeareth by the testimony of his very adversaries given unto him in divers places.

But because these Churches and Ministers, being situated as is said, and the Ministers were in great repute, and much frequented by Protestant Noblemen and Gentlemen, who

who reforted unto their Sermons in great Assemblies, from all places of the Country, they could not chuse but be a great eye-sore unto their neighbours the Jesuits, Priests, & Fryars, whose Churches, Cloisters, Monasteries & Colledges, were contiguous, and did incompass them on every side.

Behold therefore what hellish tricks and stratagems, these Jesuits, Popish Priests and Schollars used for the abolishing of these Churches, and utter suppressing the exercise of the Protestant Religion, and Colledge within the aforesaid City.

Upon the fifth of October 1639. a certaine Polish Gentleman named *Paul Pickarski*, with his servant *Joseph Rakomki*, being at guest in the house of one *Naborowski*, close adjoining to the Protestant Church, about three of the clocke in the afternoone ( amongst other passages and exercises of mirth and jollity ) did shoot some Arrowes at a bird or sowle, which they perceived to be upon the top of the steeple of the Protestant Church, two of which Arrowes, ( there blowing then much wind ) were driven to a Popish Church neere joyning, called *Saint Michaels*, and lighting at the west end thereof, stooke into the leg of the wooden image of an Angell. Now within the Church-yard of this Church, was and is a great Monastery of Franciscans, some whereof issuing out of their Cloister, perceived these Arrowes sticking in the leg of the image, which being so neare the Protestant Church, and they also so desirous to pick a quarrell against the Protestants, did straight-way conceive and affirme, that these Arrowes were shot out of the Protestant Church by the Evangelick Ministers, or by their appointment, and approbation in despight and contempn of their Romish Religion.

The Friars acquainted the Jesuites and Priests therewith, who burning with malice against the Protestants, and daily seeking some occasion to doe them mischiefe, gave order

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to their Schollars and Students, to fall upon these hereticall Churches, pull them down to the ground, and (if they could) apprehend, or kill these Calvinist Ministers, whom they would needs have to be the authors of that riot; to the performance wherof, these devote and well disciplined Schollars were not slacke, but straightwayes issued out of their Schooles and Colledges like a hive of Bees assited and accompanied with somethousands of Priests, Frenches and Serving-men who in great partie addressed themselves unto the aforesaid Churches, with ladders, shovels, mattocks, and other instruments, beginning to undermine the wall, and uncover the roof of the Protestant Colledge.

But there being at that instant (through Gods providence) many Protestant Noble-men, and Gentlemen with their servants, present at the Christning of one of the Ministers children, there being also a Garrison of Souldiers, which the aforesaid Duke kepe continually in pay for the safeguard of his Churches, the Souldiers and servants let flie a volly or two of shot amongst them, seeing they could not by any faire meanes be removed, this confusid Army being hereby terrified, was presently disbanded, and perceiving they could not accomplish their designes against the Protestant Churches, like theives and Robbers, more then like Christians and Schollars, being led by the Devill their Patron, they betooke themselves to the shops and houses of the Scots, French, and Dutch Merchants there inhabiting, who for the greatest part are Protestants, breaking open their dootes, Truncks, and Cupboards, but especially the house & shop of one Jacob de Seans, a French Merchant and Elder of the Protestant Church, from whom they tooke above thirty thousand Florens in goods and money.

The day following, Duke Radzivil came to Towne,  
who

( 34 )  
who being for the time ~~Wise~~ or Goverour of the Citty, and being also well informed in the businesse, did first send for, and examine these two Gentlemen formerly mentioned, that had shot the Arrowes; who ingenuously confessed in the Tribunall before the Judges, that they did shoot these Arrowes, but not from the Protestant Church, but from the house of one *Naborowski*; where they were at guest, nor did they shoot them at the Popish Church, nor in despight of the Romish Religion, but at a bird or fowle, which was upon the top of the Protestant Church, althoough contrary to their expectation, they were driven by the wind, as is aforesaid, whereupon they were ready to depose their oath; yet did they hereupon order these two Gentlemen to be committed close prisoners, but the one of them *i.e.* Master *Piskarski*, escaped and fled into the Countrie.

Then did Duke *Radzivil* deale with the Bishop and the Jesuites, to keeps in and reppresse their Schollars, least they should breake foorth into some further outrage against the Protestants, this he obtained with much adoe, and letters Patents affixed on all the gates and publick places, of the Citty to this purpose.

The day following Messengers are dispached away on both sides, with letters informatorie to the Kings Majestie, who was then at *Warsaw* 80 Polish or Dutch miles distant from the aforesaid Citty; Duke *Radzivil* giving his majestie to know the true information and state of the businesse, the Papist Bishop agaire (whose name was *Abrah Veyns or Warre*) is very suitable to his nature, exasperating his Majestie by many untruths, reproachfull speeches and blasphemies, which he furnished against the Protestants, but especially their Ministers, (onely to put them out of the favour of the King and fellow-subjects) alledging, though most impudently and falsely, that a little before

the fact of the premisses, viz, the shooting of the Arrowes, these *Calvin* Heretikes, had most profanely and blasphemously drawne the Crucifixe or picture of our blessed Saviour crucified, by the feet through the streets; as also the Image of the blessed Virgin, spitting upon and dawbing them with dirt and mire, thinking thereby to disgrace the Romish Religion.

But the Kings Majestie, suspecting hereby the malice of his ghostly Fathers & the iniquity of the cause, gave for the present greater credit unto the Duke *Radziwils* information, and deferred the busynesse to the next Parliament, which was held at *Warsavia*. In the moneth of June following, in the meane time shewing his Princely care for the preservation of publicke peace, he sendeth diverse letters to the Popish Bishops, but more particularly to the Bishop of *Vilna* the aforesaid City, to the Jesuites, Priests, Monasteries and Colledges there, giving them some private checks for their unjust proceedings, and promising unto them the continuance of his Royall favour, and an improvement of their immunitiess & priviledges, if they would but desist and leave off further prosecuting that bulnes against Duke *Radziwils* Churches. But that Royallfraternity of Romish Bishops and Jesuits (being to my thinking) indeed & *de facto* King of Poland, were the more inflamed and exasperated hereby against the Protestants, and therefore now thinke it high time to muster up all their forces, and strain the quintessence of their deepest wit for accomplishing their designes against them, & providing themselves for the ensuing Parliament, to this purpose they print Libels and Pamphlets against the Protestants, and expose them to be sold in all places of the Kingdome, they send also privately letters informatory to all the Popish Bishops, Noblemen and Judges of the Land, who were all addicted to the Roman Sea, and to be present and chiefeſt members of the

the ensuing Parliament , aggravating by many odious circumstances , how much and how farre the *Calvin* hereticks and their Preachers were troublers of the peace of the Kingdome , and what wicked and blasphemous insolencies had beene lately practised by them in disgrace and contempte of their Catholick Church .

The Parliament is set , and Committees on both sides appointed for hearing and concluding the busynesse : upon the Protestant side , were the Illustrious Duke *Radzivil* aforesaid , Lord *Grozinski* , Lord *Rey* , Lord *Cocholenski* , and some others , all men of admirable learning , eloquence , judgement , and integrity , who did so truly , plainly , punctually , and in such orientall colours display the case , and discouer , these impotable ; insupportable , and unheard of injurie practised by the Roman Clergie against them , their brethren , Churches , lands , and inheritances , contrary to the Kings Majestie his oath , ( who at his Coronation is solemnly sworne to maintaine the peace and liberty of the Protestants as well as of the Papists ) to the Lawes of the Land , acts of Parliament , and practise of other Nations , that many of the honest Popish Bishops & Noblemen were moved to teares and to commiserate the distresse of the said Illustrious Duke his Churches & brethren , but the maine body of the Parliament being all Papists , and rigidly addicted to the Roman See , and consequently maliciously bent against the Protestant cause , did confederate and bind themselves together , against the said Duke and the other Protestants Lords , commanding him to bee silent , and not to proceed any further in defending so bad a cause , alledging , that they had witnessses sufficient against them , and that the aforesaid Illustrious Duke , spoke too well for a bad busynesse , and was more fit to be an Attorney then a Prince .

Duke *Radzivil* seeing his just cause like to be overwhel-

med by the malevolent censures of a partiall multitude, went to take his leave of the King, and to informe his Majestie of their false and injurious proceedings against him; but no sooner was he entred into conference with his Majestie in his Bed-chamber, the doores being shut, but straightway followed three Popish Bishops, viz. the Bishop of Cracovia, the Bishop of Luble<sup>p</sup>, and the Bishop of Thoren, who fearing that Duke Radzivit by his speech with his Majestie should obtaine some favour to prevent their purposes ( more like temporall Monarchs and Emperours ) then spirituall or Ecclesiastical Prelats, did boldly and rudely knocke at the doore, persuading or rather threatening his Majestie to forsake the discourse and company of Duke Radzivit, and to goe along with them, there being at that instant some urgent busynesse which required his presence in the Parliament.

The day following his Majestie sent for the Duke to dinner, but hee being ready upon his journey refused to come, and about two or three of the clocke in the afternoon ( admiring the injustice and ingratitude of that people for whom hee had done so many great services, with much grieve and discontent departed the City.

Immediatly after his departure his Majestie being overswayed by the Popish Prelates and Clergy men, gave out this sentence and Decree against Duke Radzivit's Churches and Ministers, the tenor whereof followeth.

*Quandoquidem inquisitio legitime est peracta, ex qua evidenter, de delicto & loco delicti constat, Quod nimurum ex eorum Evangelicorum sagittae ad frontispicium Templi Sancti Michaelis, fuerint emissae; Ideo Sacra Regia Majestas discernit atonales ad convincendum, adversa parte potentes effec quam constitutionem, ut ejusmodi Monasterii Antifiscalium septem monachis, ex eodem Monasterio, juramentum super personas in mandato specificatas ( quas ipsa sibi elegerit Vilne, in Tribunali composti judicis,*

judicij, ad datu[m] huius decreci iudiciorum, post vix septimanarum, iusta formulae iuramenti ex Consellio et mastre Magni Ducatus Lithuaniae ex radicam expoliare mandamus, deponitis infi-  
diis, sicut Regia Majestas deliberat.

In English thus,

For as much as after due examination, there is found a cleare evidence touching this fact, and the place where it was committed, namely that Arrowes were shot from the Protestant Congregation, at the Frontispiece or forepart of Saint Michaels Church, therefore the Kings sacred Majestie approving the cause of the Nunneries to be more just and legall, then that of the Protestants, doth command and charge the Prioresse of that same Cloister with seven Nunneries more of the same Monasterie, to appeare in the City of Vilna, eight weekes after the date hereof, and there take their corporall oath before the set Bench against these parties that are convicted, and specified in the Mandat, or against so many of them as they shall think fittirg, according to the oath used in this nature drawne out of our Chancery Office of the great Dukedom of Lithuania, the punishment to be determined by the Kings Majestie;

*Expedita deliberationis, ejusdem anni die facta Maii, 26.*

The execution of his Majesties censure touching the delinquent, passed in the same yeare the 26 of May, In this manner.

*Sacra Regia Majestas expediendo deliberationem mandat, ut persona quae Moniales convinent, sub sine pena legum, quarum executionem quislibet Magistratu[m] sub pena de negligentibus officialib[us] sanctius, statim post executionem exequi debet, Et quandoquidem constat fratram Ecclesie Evangelica, inter Tempora Romano-Catholica occasionem tam præteriorum quam præsentium excessum dedisse, Et vero S. Reg. M. ratione iuramenti sui regis, obligata est præstindre vobis occasiones, turbandas ne dilviolande pacienter dissidentes de Religione; Ideoq[ue] S. Reg. M. decreti huius rigore*

vigore Universum exercitium Religionis dissidentium, ( tam publicum quam privatum ) in perpetuum existodoco removere, ac ipsum etiam nomen Zbor, exire. Confinilem in modum Scholarum, & Xenodochia, convertendo illas structuras & areas, in aedes, & fundum mere privatum, & possessionem ejus in totum reservando illi vel illi quibus de jure competit, fine ullo, ( vel privatissimo dissidentium exercitio ; & bac annua expodiunt debent intra spatiū & septimanarū post convictionem sub pena infamie, & sub eadem, neque in alio quaque loco ( inter Regia Civitatis Vilnensis mania) tam publicum quam privatum ejusdem Religionis exercitium, sub ullo unquam praesertim reficitabant. Similiter nec Scholam, nec Xenodochium prorsus decreti vivere, exceptis his qui peregre advenient, juxta sensum confederationis. Interim tamen, dissidentes in horum sepulchris destinatum, exercitium hoc suum transferre posuerunt, sub ejusdem confederationis securitate. Huic decreto ad maiorem ret fidei Magni Ducatus Lithuaniae sigillum appensum est. Datum Warsovia in comitiis Regni 26 Martii 1640.

Thus Englished.

The Kings sacred Majestie, in the declaration of his Decree, doth command & charge, that these persons that shall be convicted by the Nuns, be liable to the punishment of the Law, which every Magistrate whom it doth concerne, presently after their conviction, shall execute under paine of contempt. And for as much as the situation of the Protestant Church, ( being amongst the Roman Catholicks Churches ) hath given occasion, not onely of this, but also of many former rots, and likewile the Kings Majesty is by his Royall oath obliged to prevent, & cut off all occasions, that may either disturbe, or breake the peace of his subject in point of Religion; His Majestie therefore, by vertue of this Decree, doth altogether prohibite and abolish all kind of exercise of the Protestant Religion, as well private as publicke, from that place for ever; as also

also the names *Bhor*, or Congregation, their Schooles likewise and Alme houses, changing the yards and buildings thereof into dwelling houses or private ground; reserving the possession thereof, to such to whom they doe lawfully appertaine; and this shall be performed within six weekes after the conviction, under paine of infamy, nor shall the aforesaid Protestants (under the aforesaid penalty) ever have or stirre up exercise or use of their Religion, Schoole, or Hospital within the walls of the Regall City of the *wilde*, strangers and Travellers excepted, that are confederate with us; howsoever they shall have toleration and licence (in respect of the league aforesaid) and no otherwise, to have the exercises of their Religion in their buriall place, for the further ratification whereof this present Decree is given under the Seale of the Great Duke-dome of Lithuania, Dated in the Parliament at *VVarso*, 26 *Maii* 1640.

This Decree of his Majestie was seconded by an oath which seven Nunnes; (suborned by the aforesaid Bishop and Jesuites) made at the *wilde* 21 July 1640.

We A. B. C. D, &c. Doe sweare by the holy Trinity, that by the knowledge or approbation of the Protestant Ministers and guests, dwelling with them, arrowes were shot out of a Bow from the Protestant Church, in disgrace and contempt of the Roman Catholike Church, but especially by one *John Teyrski*, who at that time had a child christned, also by *Balthasar Labenski*, the eldest Minister of that Congregation, and *George Hartlibius* Rector of their Colledge who all (dwelling within the walls of the aforesaid Church) doe better know, and can tell the names of the other delinquents, but that this our oath, which we take against these men, as the principall authors of that fact is true and lawfull, so helpe us God and his holy Evangell.

Now by the way, and before I goe any further, let me beseech the Reader to observe a wonderfull expression of Gods Justice, for within some few houres after this oath was taken, one of these perjured Nunneres was suddenly stroken with death, and fell downe dead before she could recover her owne Cloister.

And that this oath which these Nunneres tooke, was notoriously false, doth appeare evidently by the contrary oath of the two above named Gentlemen, *Paul Pickarski*, and *Joseph Rakowski*, who not long after, in the City of *Novogard*, swore before the whole Tribunall or Bench, that they and none other were the men that shot these Arrowes, and that the Protestant Ministers were cleare of that fact; neither knew any thing thereof, nor were they shot from their Church, but from the dwelling house of one *Naborowski*, nor did they any wayes ayime at the Papist Church to disgrace that Religion, but in sport and merriment, they shot at a bird which was upon the top of the Protestant Church, although (contrary to their expectation) their Arrowes were driven aside by the wind: yet behold, good Reader, what a great fire a small sparkle kindleth, what a great mischiefe did issue upon so small occasion; For that nothing might bee wanting to expresse the fury and malice of the Romish Prelate of the *Wald* and Jesuites, against their innocent and harmelesse brethren, (Although they knew their cause to be unjust, and the oath which the Nunneres had taken to be false, yet did they proceed to irritate and exasperate the Judges to execute the Sentence, according to the former Decree, which in the moneth of Aprill 1641. followed in this manner, yiz.

That for as much as the parties convicted, were not only guilty of the aforesaid riot as turbulent persons, and breakers of the peace of the Kingdome, but also by their hereticall

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heretical preaching, disputations and conferences, did seduce and draw away many from the Catholike faith, that therefore they esteemed them guilty of death, yea more worthy of punishment, than the most wicked malefactors.

It is therefore sentenced by this honorable Bench, that the delinquents shall be taken to the market place of the City of *Vilna*, the City where the fact was committed, and there be executed publickly as Traitors to his Majestie, and troublers of the publicke peace (the manner of their death to be left to his Majesties pleasure) their lands and goods to be confiscated to the use of his Majestie or Assigines.

Item, that the exercises of the Protestant Religion, shall altogether cease and be suppressed within the walls of the Royall City of *Vilna*, and that the Churches where these exercises were had, shall bee converted altogether into dwelling houses, or to some other civill use, and that upon no pretext or cause whatsoever, there shall be preaching in that place, or any where else within the said City, under the penalties formerly-mentioned.

The Illustrious Duke *Radzivil*, perceiving the injustice, malice, and cruelty of these Romanists, and condoling the estate of his distressed servants and Ministers, a little before the publication of the Sentence, about midnight, sent for them to his Palace, where after some houres private conference, he wrote letters commendatory to the Duke of *Prusia*, and having furnished them with money, and a guard of a hundred Tartarian horsemen, they were conveyed to the Town of *Keydan*; from whence within 2 or 3 dayes after they departed to the *Tilz*, from thence to the first great Castle & Town in *Prusia*, belonging to the Duke of *Prusia*, from whence shortly after the death of the Illustrious old Duke *Radzivil*, and the Duke of *Brandenburg*, this

Duke of *Prusia* his father, who both dyed in one moneth, viz. in the moneth of August 1640; fearing further persecutions, they were removed to the Towne of *Membel*, a great strength upon the Sea side under the Duke of *Prusia*, not long after unto *Konisberg*, and at length unto *Dansk*, where they remaine unto this day, being banished from their places, Countries and families, without maintenance, and separated from all hope of future relief, unless the Lord worke it by the charitable care and affection of their reformed brethren, as appeareth more fully, by that most unjust Decree of proscription, since published against them, the coppy whereof shall God willing be imparted to the Reader.

Neither can I omit in this Historicall Relation, that barbarous cruelty of the Jesuites Scollars in the *Wilde*, in the day of the aforesaid tumult, against that good man Master *George Hartlib* Rector of the Protestant Colledge, a man for learning, innocence and integrity, famous and excellent, yea, the Popish Bishop of the *Wilde*, his great enemy, in a publicke meeting, did not onely acknowledge his worthinesse, but also with great griefe, (although it was too late) condoje his distresse more then any of the others. Moreover one of these Jesuites, travelling lately through *Dansk* into *Germanie*, did confess, that hee was innocent, and the reason why he was condemned and proscribed since, was no other, but that hee disputed in publicke against the Popish Religion, and seduced the Nobility and Gentry committed to his trust; in which regard they esteemed him to be more worthy of punishment then any malefactor. This good man, I say, walking peaceably from the Protestant Colledge unto his owne house, was by these Catholike Christian Schollars, apprehended as a thiefe, beaten with trees, buffeted, and most dangerously wounded with stones in foure or five places of

of the head : nor contented with this, as if it had beeene too gentle a punishment , they threw him over a bridge into a deep river; from whence ( having once escaped ), they threw him in againe, & at last perceiving that hee had escaped the second time , and that they could not thereby take away his life, they followeth him into a Bathstove or hothouse, where some pitifull-hearted men and women , ( although Papists) commiserating his condition , had sheltered him, and assaulted his life , and those that tooke his part , with most inhumane and diabolicall fury , but he being hidden by a good old woman under a washing tub , continued there untill midnight , and at last , taking upon him the habit of that woman , by Gods providence he escaped their outrage.

Moreover ( as if these things were too little to expresse their infoldencies against the Evangelick Protestants ) they have proceeded further , and that by the same aforesaid meanes , namely by cavils , tricks of Law and perjury , to abolish and take away all the Protestant or Evangelick Churches , that were and are within the Kings Regall Townes and chiefest Citties throughout the whole Realme of Poland , such as were the Church of *Krakovia* , *Posenania* , *Loblene* , *Sendomerzee* , *Polocia* , *Bresta* , all great and Regall Townes and chiefest Citties of the Kingdome , besides that of the *VVilde* , formerly mentioned . So that now there remaine no more Protestants Churches throughout the whole Kingdome of Poland , except two in the City of *Dantsk* , & the Duke of *Brandenburg* Church in his *Konisbergh* , called the *sole* , & so it may well indeed , for there is no more in all the City of *Konisbergh* , and the Lutherians will suffer no more , but the Church of *Vitripia* , the Church of *Minski* , the Church of *Norvgard* and the Church of *Rosenyn* , all which also the Popish Jesuites and Priests are daily plodding to takeaway . So that unles it please the Lord to vse

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some meanes to prevent their Jesuiticall enterprises , the whole number of Protestant Churches , and consequently the whole publicke exercise of our reformed Religion , throughout the whole Kingdome of Poland within few yeares , is like to be extirpated and extinguished .

To conclude , of late and since the death of our Illustrious Patron Duke *Christophe Radzivil* formerly mentioned , the pride and insolency of Jesuites and Papists is growne to such a heighth , that they spare not to persecute and assault our Ministers and Professors in the open streets , affronting them with opprobrious speeches , and sometimes with blowes , yea , often wounding them with gunnes , shables , clubs or stones , as they lately did two of our Dukes Ministers in the *wilde* , about the moneth of December last ( onewherof , a learned and Reverend Divine ) Master *Jacobus* , they afflicted with three severall wounds , one in the arme , another in the left cheeke , and a third on the backe of the left hand , whereof I my selfe was an eye-witnesse , so that they are now forced to forsake their Ministeriall habits , and goe like Merchants or Souldiers , with coloured clothes and weapons .

The truth whereof , I my selfe have lately experienced , having beeene two severall times in great danger of my life , once , natmely about the latter end of February last , travelling peaceably in my sled , from *Keydan* the place of my residence , unto *Rogola* , which is foure Polish miles distant , I was set upon in the high-w.y by a Polish Boyarde or Gentleman , who asked me what Bishop I served under , but because I could not answer him in his owne language so well as he expected , or perhaps , by my habit , surmised me to be one of Duke *Radzivils* Ministers , stroke at me most desperatly with his shable or Polish sword three or foure severall times , wounded me in the head , and had I not warded two or three of his blowes , with a thick Cane , which

which I then had in mine hand , and which he did almost cut through , he had certainly bereft me of my life .

Not long after , being in the Towne of *Kinas* six Polish miles from *Keydan* , walking in the streets about nine of the clocke in the morning , going to buy some necessaries , because I saluted not the *Craefix* , which was then carried by me in procession , and encouerted me unawares ; the *Jesuite Schollars* accompanied with two *Capushine Fryars* fell upon me , and assaulted me so fiercely , first with words , and then with blowes and stones , that I was forced to make more then ordinary haste to my lodg ing .

Thus have I discharged my duty to my Illustrious Patron , discovered unto you the afflicted estate of our reformed Churches under the C<sup>r</sup>owne of *Poland* , and exposed to the world , the treacherous practices , malicious tyrannie , unreconciliable h<sup>t</sup>red , unlimited and unsatiable ambition of the Romish Prelats and their associates within the aforesaid Kingdome .

And yet I would not hereby absolutely and totally condemne the Romish Church (as it is a Church , and a part or member , altho<sup>n</sup>gh a diseased and rotten one ) of the true Catholick Church of Christ , and as it beleeveth , approveth and mainainerth with Christ<sup>s</sup> Apostles and us , many essentia<sup>n</sup>l and Orthodoxe points of trath , both in doctrine and discipline , agreeable to the word of God and the analogy of fith . Nor would I discourage too much the modest and better sort of Papists , who living in simple ignorance , make innocencie and charity , the touchstone of their Religion . For I am very confident , that he that cannot try the trath of his Religion by these two , let him be Protestant or Papist , or of what soever other Religion he will , all that he beleeveth , knowell or professeth of that Religion cannot profit him to salvation but

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but is as sounding brasse, or a tinkling Cymball; because the faith or knowledge which he professeth or pretendeth to have, is merely notionall and speculatiue, residing onely in the braine, and shewing it selfe onely by words or outward posture, but not inwardly affecting or heating the heart, with a desire to doe good, or frame our actions according to our profession. For that Religion that must save us, must be a practicall Religion, that faith that must justifie us before God, must be an effectuall operative faith, which worketh by love, and that knowledge of God and of his Sonne Christ, that knowledge, I say, of Religion, and Divine worship, which is true and able to doe us good, and bring us to life eternall, must bee such a knowledge, saith *Pet. Mart.* *Quia ita mutamur, ut quae scimus, opere conemur exprimere,* P. M. in loc. com. otherwise, the better our Religion is, and the more that we know of it, or are leaned in it, it will be the worse for us, for *Potentes potenter torquebuntur*, that swimming learning or knowledge which we have, will but aggravate our condemnation, for according to our talent of knowledge, doth God expect from us a correspondent reckoning of obedience, whereas he doth not so to such unto whom he hath not shewed himselfe so bountifull a Creditor.

But first, I would hereby admonish and give notice unto all the simpler and more ignorant sort of Papists, who either have beene lately seduced by these Romish impostures, or have not as yet taken deepe footing, and are but newly entred into that Antichristian Laborynth, that they would in time, and before they passe too farre, retire and withdraw themselves, least in the end, they provoke the Lord to complaine of them as he did of those in the fourth Psalme, *O ye sonnes of men, how long will you follow after vanities and seeke after leadings?*

Secondly, I would hereby bewayle and condemn Craft-

sum illam, & *fratrem Pontificium ignorantium*, that most  
 grovile, or rather wilfull and obstinate ignorance of the  
 Roman Prelates and Church-men, who I am perswaded  
 in my conscience, beleefe in their hearts, know with their  
 understanding, discerne by their judgement, although they  
 will not confess with their mouthes, most, if not all of  
 these, humane inventions, unnecessary traditions, idolatri-  
 tuous superstitions, false, cruell, treacherous and ungodly  
 practices, doctrines, devices and machinations, wherein  
 they differ from us, and from that truly antient, Catho-  
 licke and Apostolike doctrine, professed and beleefed in  
 the purer times of the Church, many hundred yeares be-  
 fore ever there was the least mention of the Popes hol-  
 ietesse, and by Gods grace, is continued, beleefed, and  
 maintained by us in this Angel-like Monarchy, I say, it  
 is not possible, but that they must needs know these things  
 which they teach, write, profess, and maintaine, for the  
 grounds of their Religion, and maintaining, improving,  
 and advancing of their Hierarchy to be unjust, false, un-  
 christian and heretical, and blasphemous: did they not  
 (by reason of that *Regnum ignorantia & erroris*) that is, of  
 that kingdome of ignorance that is amongst them, shut  
 up the gates of truth, that is, of holy Scriptures, (which  
 is the rule and ground of truth) from themselves and their  
 people. *Heretici Sacerdotes claudunt Ianum veritatis*, the  
 heretical Priests shut the gates of truth, because they know,  
 that if the truth were knowne, their Religion should be  
 forsaken, and they cast downe and debased from their  
 Pontificall dignity, into the meane condition of ordina-  
 ry people, yea, I shoule rather have said, did not the  
 Prince of this world, which ruleth in the hearts of the  
 children of disobedience shut their eyes that they should  
 not see, stop their eares, that they cannot heare, harden  
 their hearts, that they should not understand nor discerre

The w<sup>ay</sup>es of trut<sup>h</sup> wher<sup>e</sup> they shoul<sup>d</sup> walke, and ther<sup>e</sup>fore it is no marvell, that God hath given them over, to a reprobate sense, to be like other Sectaries and hereticks, obstinate in their errors, to beleve strong delusions, and to hold the truth in unrighteousnesse.

Thirdly, I would hereby incourage my Brethren and Country-men, whether in this Kingdome or elsewh<sup>e</sup>re, to stand firme and constant in the trut<sup>h</sup> of their profession, and not to be moved and shaken with every winde of doctrine; nor by their Sects, Schismes, separations, private and confusid options or Assemblies, rend the unseamed Coat of their Redeemer, or thereby teare that part of his mysticall body, which lie doth graciously please to continue in this Kingdome, but to agree rather in one consent to keep the unity of the Spirit, in the bond of peace to follow after peace with all men, and holinesse, yea to forbear one another in love, and to follow after the trut<sup>h</sup> in love, with peaceable and loving affections, not with hot and furious distempers, as some of us seeme to doe, who thinke they cannot be religious enough, unlesse they be enemies to peace, and that there can be no better patterne of wholesome doctrine, to hold fast, keep, and frame their faith by, then that which is of their owne weaving. I tell you (good Brethren) this patterne of doctrine, which is maintained, and I hope shall be maintained in these Kingdomes, is good enough, yea so good, that I know none in the world better (and I am sure I have read, heard, knowne and seene as much of the world, almost; as any other of my Coate and calling within this Land) yea, I say, there is none so good, none so neare that patterne which *Paul* commended to *Timothie*, therefore keep it fast, which you cannot doe unlesse you love the trut<sup>h</sup> and peace. Say not one of you, I am of *Paul*, another I am of *Apollos*, a third, I am of *Cephas*, a fourth, I am of Christ:

Let

Let me intreat you ( for Christ his sake ) not to deceive your selves , for Christ neither will nor can be divided , nor will he ever send his Spirit into you , to illuminate or inspire you with the truth : if hee see you inclined or addicted to schisme or faction , for *in malo etiam animam non increbit sapientia* . Heavenly wisedome and truth , will not enter into soules , that through fraction , contention , schisme , or separation , are divided and dissipated , *Vna est Columba vera* , saith Christ of his Spouse the Church , My Dove is one , and as his Church is one , so is his Spirit , which once descended upon him in the likenesse of a Dove , to teach all posterities , that he will never send his graces , but into dove-like soules , that is , into men and women , that are of a dove-like , innocent , humble and loving heart . Certainly that knowledge whiche they have or professe of Gods worship (that are otherwise) cannot be true and good , it cannot I say , be true , unlesse it make them one with their brethren , as Christ is one with the Father , *John 17. 20.*

Be not therefore divided , give not the Papists occasion to say , (as I have heard some of them lately say to my selfe ) The Protestants have so many Sects amongst them , that they know not what to embrace , nay said one , there are in this City (for the present) above ninety severall Religions , each one differing from another , nay each one despising , excommunicating and separating themselves from other . O let not this be heard in *Gath* , nor published in the streets of *Askalon* : For shame , for shame , give not this occasion to the adversary , forsake not Christs Spouse for her blacke spots , nor his true Reformed Church in this Land for her imperfections : what would you have a Church Militant , to be Triumphant ? or doe you dreame of , or seeke for a Church in this life that hath no blemish ? such men as these had best buy

wings to themselves and flee beyond the Moone to the garden of *Hesperides*, wherein (some say) was Paradise, and which (if wee will beleieve Poets<sup>t</sup>) is altogether free from stormes and tempests, sure I am beneath the Moone, there is no man, no Religion, no Church free from blemishes, nor possibly can be. Seeing that of the Apostle is as true of all the Church, as of one of the Churche, here we see darkely through a glasse, we know but in part; but then we shall know as we are knowne; 1 Cor. 13. 12. Let us not say, in matters of Religion, draw backwardly or contrari-wayes like *Sampsons Foxes*, that were bound together tayle to tayle, for then can follow nothing but jars, contention, combustion and tumultuous confusion, but let us be rather like the Cherubins, having our faces looking one towards another, that is, let us all with one consent and unity of mind, especially in matters of faith and Religion, joyce together in love, opinion, judgement, and affection, to embrace, beleieve, and practice such a forme of doctrine, discipline and government, as hath been ever since Christ, or at the least, in the purer times after Christ received and followed in the Christian Churche, and as I hope (through Gods goodnessse and providence), shall shortly be established in this Kingdome, by the religious care and wisedome of our King and Parliament; which I am perswaded will be no other then such as shall be most pleasing unto God, justifiable and harmelesse to the people, fature to the Scriptures, and most approveable and comfortable to mens consciences. Such, I say, as shall have for their ground and warrant, not mens inventions, humane policy and traditions, but absolutely and immediatly Gods inspired Scriptures, which are sufficient, in all things to instruct, ieprove, correct in righteousness, and to make the man of God perfect, furnished throughly to every good work; in a word, such as shall most conduce for the advance-

advancement of Gods glory, and depressing the pride and ambition of mens hearts, such as are most contrary to the corruption of mans life & manners, such as are most spirituall & suitable to the nature of God, who is a Spirit, and will be worshipped in spirit & truth: finally such as can afford most comfort and ease, unto troubled and perplexed consciences ; if, I say, such doctrines, discipline, and manner of Government be admitted & established in our Church, (as I make no doubt they shall) and also if all the people from *Dan to Beersheba*, both in *City and Country*, from all places, and corners of the Land , joyne together, as is aforesaid, without contention, preposterous zeale, schisme, and separation, to approve, beleeve, receive and practice the same; then shall our Church, like *Aaron's rod*, flourish to all possible perfection , even to the astonishment and admiration of all her enemies, being as Mount *Sion* which cannot be removed ; but remaineth forever : as the mountaines about *Ierusalem*, so shall the Lord be about his people from henceforth, and for ever, *Psa. 150.*

Fourthly and lastly, let these and such like treacherous practices of Jesuites and Papists abovementioned, be a *fælix quem frumentum*, or warning peale unto all the Orthodoxe and Reformed Churches in the world, to make them (not only hate and abhorre all Popish and Antichristian devices , but also abandon (if they wish their owne welfare) and (as much as is possible) exterminate and extirpate out of their Lands and Kingdomes , all pragmaticall and busie headed Romanists , but especially these of the Jesuited sort, which are more rigidly devoted and addited to the Roman Sea. Let this Historie, I say , be as wormwood to the dug, to make the sons of our Mother, the children of this Church, forsake the paps of that Antichristian whore , and not to admit upon any termes , much less to approve, or maintaine the least semblance

of a Papistical Hierarchie, least (if they doe) their godly fathers, Prelates and Fraternities shew them a tricke of Machiavelisme, and how doggetly they can insult and domineere over their simple and Reformed Brethren; wheresoever they take footing, as they have lately done these two yeares past in the Kingdom of Poland, over that famous Illustrious and Orthodoxe Prince Duke Christopher Radzivit, the father, and his distressed Ministers, and are like to do still over his most excellent and Illustrious sonne, Prince Janusius, unless the Lord provide some remedy to the contrary.

But especially, let them take notice of this unto whom both God and his Anointed our Sovereigne, hath freely and graciously granted all sort of power, right, Law, and prerogative to execute, establish and reforme matters tending to the preservation and welfare of this Kingdom, for whom (as true and naturall sonnes of this *Sion*) let us be carefull in our best devotion and prayers to sollicite and implore the favourable assistance, and gracious presence of the Almighty, who hath the hearts of Kings and great men in his hands, turning them (like the rivers of water) which way he listeth; That he may be pleased so to affect and dispose the hearts of the Peeres and Princes, Magistrates of this Land, that they may speedily bethinke themselves of some opportune way and meanes, whereby all fractions, and factions, schismes, separations, fidings, and backslidings, contentions, combustions, confusions, prevarications, finally all Antichristian, polypragmaticall, tyrannicall, and treacherous heresies, schismes, practices, professions, and enterprises may be quite, or at least as much as is possible, abolished and removed from the body and bounds of this Monarchie, and that all his Majesties subjects here and elsewhere, may from henceforth concurre and consent, in unity of mind, opinion, judgment,

ment, conscience, and affection, to embrace, professe, maintaine, retayne, beleve and Practice such a platforme and patterne of wholesome doctrine and Religion, as is most consonant and agreeable to Gods revealed will; loving the truth and peace, and following after the truth in love; in a wholenesse if it be possible, and as much as in them lyeth, following peace with all men and holinesse, that there may be amongst them all, but one body and one spirit, even as they are called in one hope of their vocation, one Lord, one faith, one Baptisme, one God and Father of them all, in them all, and through them all, Amen. Ephes. 4.

**F I N I S;**

**Lord William Greylocke.**

**ANAGRA**

**wife Lord Cambridge**

**A C T S T**

**CELESTIAL FARMING**

**1. I can dazzle thy eyes with curst burning glistering eynes,**  
**Rare & soule-filling pleasures you shall find**  
**D eriv'd from thence, where grace and vertue smokes.**  
**W ere all perfections, in the earths great round**  
**I nclosed and ingras'd in one free-build,**  
**L et Pearles streme as the pillars gold-bound**  
**L ike silver, silver as the sand, yet could**  
**I n one great Magazine Dame Nature fold**  
**A ll that is in Heaven, or Earth, and sea, contains,**  
**M y Muse hath here from Trushs bright fountaine told**  
**C ombind in one, that yet the soule remaines**  
**A wandering, wondring, mowering Pilgrim soile,**  
**V ryde of her Maker, bar'd from restfull blesse,**  
**E ver wish sinnes, feare, care, or sorron soile,**  
**N ever appeased, in this vast wildernessee,**  
**D id reason, reason, wit, and faith comply**  
**I n all these stormes with love, hopes, Anchor them**  
**S hould safely make this brittle Barke of clay**  
**E nter with joy into her wished Haven.**

Vestræ Magnificentia addicissimus.

E. G.

**DEFECTIVE ORIGINAL**

